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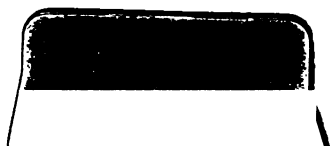
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**JACOB AND ISRAEL,
EPHRAIM AND JUDAH.**

17

JACOB AND ISRAEL,
EPHRAIM AND JUDAH;

OR,

THE DISCRIMINATIVE USE

OF

These Titles

WITH REFERENCE TO

THE TEMPORAL AND SPIRITUAL DESTINY
OF GOD'S ANCIENT PEOPLE.

BY

REV. ARTHUR ISHAM, M.A.

RECTOR OF WESTON TURVILLE, BUCKS.

Seeleys.

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PREFACE.

“PROPHECY,” says St. Peter, “came not in old time by the will of men : but holy men of God spake as they were moved by the Holy Ghost.” One Spirit, therefore, animates the expression of the prophetic mind. And the same Spirit, using the poor language of men, elevates it, we believe, to its highest capabilities. Are simplicity, and sublimity, and perspicuity, and precision, excellencies in writing ? We believe, that our minds led by the mind of God will be put upon the discovery of every ideal excellency, which imagination and taste can picture ; and in the midst of the vivid transitions and sudden raptures of inspiration, will discern rays of truth shining stronger and stronger in obscure places.

We believe that we must study the inspired authors with deep attention and fervent devotion, while we seek to be gifted with the talent of spiritual appreciation. And impressed by the idea, that a just discernment of precision in language may open to view simple perspicuous and sublime designs, we have endeavoured to trace the use of the titles, Jacob, Israel, Ephraim, and Judah, in the hope of seeing the "light that shineth in a dark place," gleaming upon the passages where they occur, and obtaining an insight into the purposes of God towards his ancient people.

The economical dealings of God with the human race, in the plan of Redeeming love, excited the Great Apostle of the Gentiles to cry out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" We think that by attaining to a true apprehension of the manner in which the descriptive titles of his people are used in prophecy, we shall arrive at a clearer understanding of the share in those dealings, assigned to that nation and people. Deut.

iv. 5—9. We suppose these titles to be used with definitiveness and propriety, in relation to the particular temporal or spiritual circumstances of the whole or the part of the people, who are distinctly passing before the prophetic eye. And we desire permission to use the words of Beza, in his dedication of the New Testament to Queen Elizabeth, A.D. 1563, for explanation of the guiding sentiment in the following pages:—
‘Sæpe videas mirifica quædam arcana velut unius vocabuli involucris tegi.’ Our Scriptural references must testify whether we have fallen through ignorance under the censure of Jer. xxiii. 16, or followed successfully the stream of prophetic truth.



JACOB AND ISRAEL, EPHRAIM AND JUDAH.

JACOB.

WE might expect a priori to find the name of Jacob used, to describe the descendants of that Patriarch, in their temporal development on the earth, as a family or nation, whose destiny was to be unfolded in time, as well as for eternity. Gen. xxv. 23. Obadiah 21.

But Jacob's name was changed to Israel. And after that, we might expect to find the former name displaced by the latter, Gen. xxxii. 27, 28, both in himself, and among his descendants. Why is it otherwise? Surely the nation is to have a full development of its temporal destiny on the earth; and this is the reason why the name is preserved in the Scriptures by prophet after

prophet. The original designation appears in Micah ii. 7, a thousand years after the alteration, with a pertinent glance at the unworthiness of the house to bear the altered name; and in the New Testament it has not faded from view. Rom. xi. 26.

Jacob has a temporal promise, the birthright of the land of Canaan, which he has by supplanting Esau. Gen. xxv. 33; xxvii. 36. He is distinguished from Esau in his temporal inheritance, Malachi i. 2, 3; and is probably called the Lord's chosen in relation to Esau principally. Psalm cv. 6; compare Rom. ix. 10—13. The two brothers are placed before us by Obadiah 10, 17—19, 21, in their subsequent destiny in the earth. And it is remarkable, how the apportionment of the earth to the nations was ordered by the Most High in relation to Jacob, who is called the lot or cord of the Lord's inheritance, because the Lord's line went out to measure for him the portion he was to have, Deut. xxxii. 8, 9; and continued round about him nationally. His inheritance was in due time taken out of the hands of the nations for him by God himself. Psalm xlv. 1—8. And when it is imperilled, and overrun, and portioned out for a time to strangers, Micah ii. 4, 5, the Lord in his own good opportunity maintains the lot of Jacob.

Psalms xx. 1 ; xlv. 7—11 ; lxxvi. 6—12 ; lxxix. lxxxiv. 8, 9. Compare Micah ii. 12, 13.

The birthright of Jacob, Canaan, the temporal promise, descended to Joseph, who had the parcel of earnest-ground allotted to him in superabundance, Gen. xlviii. 21, 22, and also a double portion of the land in his two sons, Ephraim and Manasseh. 1 Chron. v. 1, 2. Of these two Ephraim became the first, Gen. xlviii. 19, 20, even the head of the ten tribes, whose number and whose portion of the land, as compared with the number and portion of the remaining two, seemed to establish the privilege of the birthright among them. Gen. xxviii. 3. 2 Sam. xxiv. 9. Ephraim then became the representative of the birthright of Canaan. He possessed the inheritance of Jacob.

Now Ephraim ought to have loved the place in Canaan, where God had chosen to put his name. Deut. xii. 5—7. But from him arose Jeroboam, 1 Kings xi. 26, who studied to keep the people away from Jerusalem, and made them to sin by worshipping the calves, which he set up in Dan and Bethel. 1 Kings xv. 26, 34 ; xvi. 19, &c. Also, in the midst of Ephraim Omri built Samaria, in open and avowed antagonism to Jerusalem, and made it a nucleus of the idolatry, which Jeroboam began in Dan and

Bethel. There he published with authority a code of Statutes. So that he not only set up a city against God's own city in the lot of the inheritance given to the nation; he published statutes also to make that city in every respect the rival and adversary of Jerusalem, the seat of idolatrous government. 1 Kings xvi. 24—33. Micah vi. 16. Hosea iv. 17; viii. 5, 6.

In Hosea vii. 1, the *iniquity* of Ephraim may mean their perverse determination to go aside from God unto idolatry, as shewn first under Jeroboam; and the *wickedness* or evils of Samaria may mean the details of Omri's statutes, in the worship of the calf, which they set up in iniquity. Hosea viii. 5. The transgression of Jacob was Samaria, Micah i. 5; iii. 8, for there they set up a metropolis against the choice of God; and their national conduct generally evinced the same disposition to please themselves with their own inventions rather than with the ways prescribed to them by God. Isaiah ii. 6—9, compared with Deut. xvii. 14—20; xviii. 9—22.

He is therefore to receive punishment: He was made a nation by redemption from Egypt. And, against the warnings of the Lord, he consents to be carried back to Egypt, by the leader of a representative, national remnant, as if he were determined in his perverseness to have the

covenant of his national existence dissolved. Jeremiah xlii. xliii. His return to that country was an entrance into covenant with death, for the forfeiture of his existence, in defiance of the promises. Is. xxviii. 15.; Hosea ix. 3, 6. But long before that, his metropolis was totally ruined. Micah i. 6. Amos vi. 8; ix. 8.

He receives mercy, however, for the promise sake. Amos ix. 8. Malachi iii. 6. Intercession for him is heard, Amos vii. 2, 5; the nations which afflicted him are visited, Jer. x. 25; and the process of purifying judgments is promised in the nation, Jacob. Malachi ii. 12.

While he is dwelling in tents, tabernacling in distant lands, Leviticus xxvi. 40—45. Jer. xxx. 18, he cries to be restored to his own land, as a nation, Isaiah lxiii. 15—19. His voice, being from a strange land, he is represented to be unknown to Abraham; and his condition, having been far from spiritual, he is not acknowledged by Israel. But being made sensible that the Lord gave the land to his people, as a people that should honour his holiness, Jer. ii. 3, he pleads with God on the ground of mighty works done for him of old, and asks the most signal of all deliverances. Ps. xlv. 1—8.; lxxvii. 7—20. cxiv.

Christ is the King of Jacob as a nation, Isaiah

xli. 21., who for his honour's sake will be known gloriously as the *Holy One*, as well as the *Mighty One* of Jacob, in the sanctification as well as redemption of the nation.

Jacob is to be restored to his own land, for his birthright as a nation; and his national representative, Joseph, is to have two portions again, Ezek. xlvii. 13.; Psalms xlvii. 4.; lxxxv. xcix. Is. lviii. 14.; lix. 20. Jeremiah xxx. 7, 18—22; xxxiii. 25, 26; xlv. 28. Micah v. 7, 8.

Jerusalem, which had not been acknowledged by Ephraim, is to be rebuilt as the chief bulwark of the nation, although so terribly desolated, Lamentations ii. 2, 3, 5.

Then God his Saviour, who has been described, even among the ungodly, by the name God of Jacob, Psalm xciv. 7. shall put his name, in token of protection, upon Jacob's descendants, and reign over them as his nation upon the earth. Psalms lix. 13; lxxvi. 6; cxxxii. 2, 5; cxlvi. 5. Isaiah lx. 16. Luke i. 33.

ISRAEL.

We might expect a priori to find the name of Israel used, to describe the descendants of that Patriarch in their spiritual character, to describe the family or nation upon the earth, which has

power to obtain the spiritual blessing of God, and retain it among them. Gen. xxxii. 28—30. Jeremiah ii. 3. Zechariah xii. 10; xiii. 1. Malachi iv. 4—6.

The twelve tribes collectively possess the spiritual promise, which the Patriarch Jacob gained, as annexed in the purpose of God to the birth-right of the land of Canaan. Gen. xxvii. 28, 29; xxviii. 3, 4. Hebrews xii. 16, 17. Malachi i. 5. compared with i. 2, 3. They have Christ among them, Rom. ix. 4, 5, who is a king in Israel, and their Holy One. Psalm lxxi. 22. Is. v. 19, 24.

The spiritual inheritance of Israel is, the promise that Christ should be his glory. And this was developed, not in the tribe of Joseph, who had the birthright or double portion, not in Ephraim, who was the representative of the birth-right, but in Judah, of whom came the chief ruler. (1 Chron. v. 1, 2.) Yet Christ is not therefore called the Holy One of Judah, lest this limitation of the blessing to one tribe should appear to restrict the sanctification of the Holy One to a part of the tribes, or to one of the kingdoms. To prevent the possibility of restricting the spiritual promise, the name of Israel is continued to the ten tribes, as if their greater number warranted the claim, which is mentioned

in 2 Sam. xix. 43. The design of Scripture is to represent the blessing, which sprung out of Judah, not as separated from the birthright, but rather as annexed to the portion of the birthright. This is accomplished, by allowing the name of the spiritual people to the monarchy of Ephraim, although, in strictness, Judah seemed to have more right to it, seeing that the birth of Christ was within the monarchy of Judah.

The following passages from the Psalms favour the notion, that the name of Israel is intended to describe the people, who are, or *ought to be*, engaged in the worship of the Holy One. Psalm xxii. 3. 1. 7. lix. 5. lxviii. 34, 35. lxxiii. 1. lxxxi. 8—13. lxxxiii. 1—5 (the provocation to, the ungodly is their spiritual worship). cxv. 9—12. cxviii. 2. cxxii. 4. cxxv. 5. cxxviii. 6. cxxix. cxxx. 7, 8. cxxxi. cxxxv. 19. cxlviii. 14. cxlix. 2. And the frequency with which the Lord is called the Holy One of Israel, corroborates the spiritual interpretation put upon the title.

Ezekiel's mission was to the whole house of Israel in their spiritual character, that is, to all of the twelve tribes, who would be, or ought to be, worshippers of the Holy One. Chap. xxxiii. 7. xxxvi. 21—23. xl. 2, 4. He was located with the captivity, beyond the boundaries of the land; and he was brought in visions into the land of

Israel. He warns them that they should not obtain an answer, while they were apostate, xx. 3, 21, 31; and he intimates, that their only hope is in worshipping the Lord, as Israel in truth.

The giving of the law to Israel at Mount Sinai, was economically connected with the spiritual promise. Galatians iii. 23, 24. Psalm lxxxi. 8—16. Malachi iv. 4. And the Egyptian redemption, connected with that law, was typical of the great redemption to be wrought by the Saviour, to whom the Lord should lead them.

Israel's sin were the high places generally, and particularly in Jerusalem. Micah i. 5. 2 Chron. xxviii. 24. He opposed his own will to the will of God, rebelliously hardening his heart against the *holy associations* of the place, which God had chosen. And when warned of his sin, he rejected the prophets, and last of all the very *person* whom God had chosen to be the head of prophecy, Deut. xviii. 13—19. Matt. xxiii. 35—37; as Jacob rejected the *place* itself, which God had chosen to be the bulwark of the land.

So it appears, that in the character of Jacob, the builders disallowed the place of the foundation, and in the character of Israel, the stone which God cut out to be the foundation, Matt. xxi. 42. 1 Peter ii. 6—8. St. Paul explains this, by shewing that not all who ought to have been Israel in character were really so, that being perverse in

their views, they mistook the way, and fell. Rom. ix. 6, 31, 33.

It is worthy of remark, that the apostacy of Israel was chiefly developed in the ten tribes, who claimed to have the name Israel, and to have David among them, in consideration of their numbers. He was false in his prophets; and in his priests, he rejected the knowledge of God. Hosea, iv. 5, 6. x. 1—9. The leprosy of the ten tribes was communicated to the other two. Zeph. iii. 1—4.

Punishment therefore was inflicted upon the whole house of Israel. Isa. v. They were carried away captive, and the metropolis of their worship was burnt. Apostatizing from the spiritual character, they built Zion with blood, and Jerusalem with iniquity. Therefore was Zion ploughed as a field, and Jerusalem turned into ruins, and the peculiar site of the temple desolated. Micah iii. 12. 2 Chron. xxxvi. 18—19.

Again, they were brought back to build the temple with mingled tears and joy. Ezra iii. 11—13. And again they rejected Him, who alone was able to make them spiritual. Acts ii. 33. For this cause, their house is left desolate, Matt. xxiii. 38. And they spend their days in a wretched negation, without national and without spiritual life, rejecting alike idolatry and the Lord.

Hosea iii. 4.

But even when Christ forewarns them of the desolation that they must expect, he foretells their return to acknowledge Him. Matt. xxiii. 39. Israel shall have eternal redemption, Psalms xxv. 22 ; cxviii. 2 ; cxxx. 7, 8. Ezekiel xxxvi. Hosea iii. 5. Even as in old time he was redeemed out of trouble, whatever it might be, so has he still glorious expectations from the mercy which endureth for ever. Psalm cxxxvi. 11. 14. 22. The scene of this eternal redemption in its first development will be the present earth, when the twelve tribes shall return to renovate the face of their old land. Amos ix. 11—15 ; Matt. v. 5 ; Rom. xi. 26—29. Then they will cultivate Samaria with patriotic feeling, the scene of the birthright which was given to them nationally. And then they will go up triumphantly to Zion, as the peculiar locality of the manifestation of the spiritual promise. Jer. xxxi. 4, 5, 6. The ways of the King of Saints will appear just and true (Rev. xv. 3) before all nations, when he causes his spiritual people to possess and cultivate the inheritance, which was promised to them as a people on earth. Ezekiel xi. 17. Israel's unmolested occupation of the land for a continuance will shew in this world how the Lord delights in a holy people. Exodus xix. 5, 6 ; Isa. lxiii. 18.

Light is thrown upon this view of the name by

the symbolical transaction in Hosea i : * the first child of the prophet's wife was called Jezreel, the import of which is 'seed of God,' to intimate that God would have a seed, which he would sow in the land, notwithstanding the cruelties of the house of Jehu in persecuting the spiritual people included within their dominion. The design in this was, to make a marked distinction between the real and the nominal ; for the tribes who bore, in the appellation Israel, the spiritual title, and who ought to have prevailed with God, were not his people in character, not his true seed ; whereas individuals, who within the kingdom of Israel had been persecuted by Jehu's house, were really God's seed, and would be certainly avenged, as they had been before, when Ahab's house was overthrown. The second child was a daughter, called Lo-ruhamah, to intimate that she who claimed to be the house of Israel, the church of the people of God, should receive no mercy, and be utterly taken away into captivity. Then would occur the question of an enquiring mind, is Jezreel or the seed of God gone to Judah ? Are they all to be found identified with Judah, who still remains after the captivity of Israel ? v. 7. A third child follows, who was called Lo-ammi, to intimate that Judah also would forfeit their

* See Newcome on the Minor Prophets, quoting Horsley.

claim, to be considered God's people. But still Jezreel, the seed of God shall remain, and the day of the mother's visitation shall be glorious, v. 11. ii. 23. Her army shall be composed of the united force of Israel and Judah, Ruhamah and Ammi. In these, the name of Israel, as a true and comprehensive description of the people who have power with God, shall be revived; and to these shall be joined a multitude from among the Gentiles, without any previous claim. Hosea i. 10. Rom. ix. 24—26. This true seed shall address the children of Israel and Judah as brethren, calling the former Ruhamah, and the latter Ammi, in the day when Jezreel shall be exalted. Also, this true seed will plead with their mother, who had forfeited her claim to be called the Israel of God, that she may see and acknowledge the abomination of her whoredoms, and be prepared to receive the message of reconciliation, when the Lord shall cause her to regard him as her husband, and she shall be called Israel with consistency. Hosea ii. 1, 2, 16, 20. Eventually, there will be one name for all, who own Christ to be their King—that name will be Israel, Gal. vi. 16.

JACOB AND ISRAEL CONJOINED.

THESE names are often found conjoined. In some passages, where this conjunction occurs, they are equivalent in extent, that is to say, they both mean the twelve tribes, Jacob adverting to the birth-right, and Israel to the blessing, of the whole nation. In other passages, they are not equivalent. Jacob describes the twelve tribes; and Israel, the ten headed by Ephraim.

I. A few observations may be made on some passages, in which the equivalence appears.

In Gen. xlix. 1. 2. Jacob speaks, as a father of the nation composed of his twelve sons and their descendant tribes. He addresses them as men of the nation. But as he speaks emphatically, in the spirit of the man, who prevailed with God, he is also called Israel in this passage. We see a parallel instance in Gen. xlviii, where the temporal and spiritual Parentage of the Patriarch towards Ephraim and Manasseh both appear. Upon a comparison of Gen. xlix. 3—28 with Deut. xxxiii. 6—25, we notice: that Jacob, the father of the nation, spoke in reference to the developement of the temporal destiny of the tribes in Canaan, and that in the two instances of Judah and Joseph *only*, he was borne by the prophetic impulse to the

promised Lord, whose coming was to exercise so great an influence even upon the temporal destiny of the tribes ; whereas Moses, speaking a farewell in the Spirit of inspiration, as the Economical Mediator of a covenant connected with the coming of Christ, referred to the developement of the tribes destiny, chiefly in the spiritual view. And it is remarkable that Dan, whose name is omitted in the Sealing, Rev. vii. 4—8, and whose lot invites a solemn ejaculation from Jacob's spirit, Gen. xlix. 18, similar in tone and probably in occasion to Micah vii. 7, is the only one, whose destiny seems to be foretold as if he had not an interest in the spiritual things of Israel. Even in the case of Asher, as compared with Dan, we trace in the one some degree of spirituality, on the principle that persons in favour with God are acceptable to their brethren, Luke ii. 52. Prov. xvi. 7 ; but in the other, we discern only the greediness for temporal portions. Deut. xxxiii. 22, 24. The tribe of Dan, however, appears in Ezek. xlvi. 2, 32, not only as restored to the land, but also as having an entrance to the city of the Lord. His portion in the national polity remains. He is not lost ; but spiritually he is probably involved in deep and general apostacy, until the time of the End.

In Exodus xix. 3. "the house of Jacob" is a collective title for the nation ; "the children of

Israel," a description of the number of descendants from Israel, who ought to bear the spiritual character of their father, see Jer. ii. 4.

In Deut. xxxii. 8, 9. Psalm lxxviii. 55—71, considered together, it appears that the children of Israel are called the Lord's people, and Jacob also; that Israel is called his inheritance, and Jacob the lot or cord of his inheritance; and that his people the children of Israel are the Lord's portion. God chose David formerly, as the Christ is now chosen, to be Lord of his people, both in their spiritual and national character. He gave the whole land to Jacob by line, and allotted the portions thereof to the tribes, to be dealt with in their portions severally according to their spiritual character. 1 Chron. v. 25, 26; 2 Kings xv. 29; xvii. 5—23. Jacob had a defined lot in Canaan, even when multiplied exceedingly. 1 Kings iv. 20, 25. Yet he beheld the settlement of the two tribes and a half on the east side of Jordan, in the contravention of the notion of strict national circumscription. Perhaps this was a geographical parable. Perhaps the overflow of the bounds of Jordan was overruled to be the national image of the immeasurable multiplication of Israel spiritually. Israel was destined to extend and break forth abundantly, Gen. xv. 18. 1 Kings iv. 21, 24, Gal. iv. 27, and afterwards

to receive the accession of multitudes beyond his own family bounds. Rev. vii. 4, 9. We notice in Jer. x. 16, that the Lord condescends, to call himself the portion of Jacob, with a view to shew the nation their privilege in having a God at their head, who is not perishable like the idol-gods of other nations. While we remark on the other hand, that He regards the people in their spiritual character, Israel, as the rod or sceptre of His property or dominion. The nation proper cannot be composed of more than the twelve tribes. But Israel as a spiritual people shall have the forces of the Gentiles added to them, and be in the midst the sceptre-people of God, Isa. lx. 3—34. They shall be enlarged more than the kingdom in the day of Solomon.

Upon Psalms lxxviii. 5 and cxlvii. 19, considered together, it may be observed, that Jacob as a nation of the earth received God's word at Sinai in ten commandments, which was a testimony of the terms on which he would treat them as a peculiar nation in all the earth, Exodus xix. 5, 6, and which was afterwards laid up in the ark for a testimony in Jacob, by the hands of the mediator Moses. This was the Article of Jacob's national covenant, which was always too severe for him, although he accepted it heartily. Ephraim, Jacob's heir, kept not the covenant. Psalm lxxviii.

9, 10. Therefore the Lord's fire was presently kindled against him, Psalm lxxviii. 21; and his face was hidden from him. Isaiah viii. 16, 17.

We observe next, that besides the word in the ten commandments, statutes and judgments were added for a law in Israel. And the children of Israel were instructed, severally, that if they would keep the law so given to them, every one should live in them, Lev. xviii. 2, 5. Isaiah i. 19, and enjoy the land. The design of the whole code comprehending the ten commandments, the statutes, and judgments, was to bring a spiritual people to Christ. Gal. iii. 24. And when Jacob failed in the national character, the design was to be carried on still in the people spiritually considered, that is to say, in Israel, who although involved in Jacob's punishments, Psalm lxxviii. 21, were not to fail collectively. Rom. xi. 1—7. There was atonement and righteousness in the statutes and judgments, typifying the atonement and righteousness in Christ. So that whosoever used them faithfully partook of the blessing of Israel.

Let us add to these observations the consideration of Psalm lxxxi. 3—5, which shews that Jacob nationally, as well as Israel severally, had an interest in the statutes and judgments. For example, Jacob would regard the law of the New Moon trumpet as one for the direction of his

temporal conduct. He would receive it at first as a testimony that God would certainly complete the redemption of the nation from Egypt, and inspire for them the glad sound of a trumpet, although in the land where it was ordained there was no symptom of immediate joy. And afterwards he would comply with it as a national law to revive the retrospect of mercies, and to excite thanksgiving for the land. To Israel it was a monthly index to Jubilee years; a spiritual ordinance typical of future joy in the spiritual seed, Luke iv. 17—21; a positive statute fraught with the gladness of the people in ages to come; though Jacob and his heir Joseph should be unable to observe it, when cast out of the land.

Upon Psalm cxiv. considered in connexion with Isaiah xlv. 23, it may be remarked: Israel came out of Egypt by a redemption typical of something future connected with the spiritual promise. And the time will come when God will be glorified in Israel, for Christ will be in the midst of them as an Everlasting Redeemer. At the same time, Jacob was brought out of Egypt as a nation. And at that deliverance the earth trembled, under the fear of the Mighty One of Jacob. So when God shall be glorified in Israel hereafter, there will also be a rejoicing on the earth over the redemption of Jacob, over

his national restoration to the land, from which he has been so long expelled, Malachi i. 5, over the revival of the covenant temporally dissolved, Hosea ix. 3.

Upon Psalm cv. 6—15, it may be remarked that the solemn promise of Canaan, given to Abraham and Isaac, was made part of a code of law to Jacob, the occupancy of the land nationally being made to depend upon Jacob's obedience to the law. But to Israel it was made a covenant for ever, in view of the spiritual seed in Christ. The sojourning in Egypt was trying to the faith of a family, who looked to be made a great nation. Exod. ii. 23—25. But with the spiritual promise before them, the children of Israel could not sink.

A few remarks may be made in the next place upon Isaiah xlv. In verse i, compared with Isaiah {xli. 8. there is counterchange in the ascription of the titles 'servant' and 'chosen' to Jacob and Israel. This may be with reference to the coincidence of the service and election, in the earthly and spiritual character respectively. Such coincidence appears in verse 5., according to the following translation: "This one says, I am the Lord's, and he (this first) calls in the name of Jacob; and this one writes his hand to the Lord, and he (the second) *emphatically* calls in

the name of Israel." At a future day, when the earthly and spiritual promises shall coincide in the fulness of a glorious restoration, one will have confidence in the Lord, because his part is with Jacob, and another, because his part is with Israel. See Isaiah x. 21, 22; xiv. 1, 2; xlix. 5, 6. To both cries the Lord will hearken for his truth's sake. Yet the one, which is offered in the name of Israel, we observe, is intensive or emphatic, and it is this, in which the Lord delights most according to verses 21, 23. There is mercy from the Lord in store for Jacob. And when he is brought back, the people will be made spiritual Israel again, according to the covenant under which the national and spiritual elements of election shall be maintained, and the fulfilment of which will be mercy, relatively to the miserable condition of the scattered people. Ezekiel xxxix. 25. Jacob then, as temporally blessed, will be joined by other nations; and Israel, as spiritually blessed, will have many people at their feet. Isaiah lx. 14. Then will be the plenary fulfilment of Deut. iv. 5—8; xxviii. 13. Isaiah xix. 23—25. Salvation belongs to Israel, to the exclusion of the greatest zealots, whose worship is conducted with Samaritan claims of descent. John iv. 22. Psalms xiv. 7; liii. 6. And when that salvation is given,

Jacob will rejoice in restoration to the land, and Israel, in the return of abundant spiritual blessings; the former will glorify the Lord for their national return; the latter, stand in awe of Him by reason of the abundance of blessing. Psalm xxii. 23. Rom. v. 21. Luke i. 29—43.

Upon Hosea xii. 12, it may be observed that Jacob fled as the ancestor of the nation from Canaan to Syria. And while there, he sought as a man of piety the wife, from whom the spiritual seed, which is Christ, was ultimately to arise. His flight was a temporal vicissitude, his servitude was depressing, and in the period of it, the blessing was brought nearer to him in the unfolding of prophetic events.

The following passages intimate, that while Jacob has his temporal vicissitudes as a nation, Israel is involved in them, carrying the blessing in his bosom. Psalm liii. 6. Isaiah xxvii. 6; xxix. 23. Jer. xxx. 10; xxxi. 1—14; xlvi. 27, 28. Ezekiel xxviii. 25; xxxvi. 21—28; xxxix. 25.

The gift of the land to the seed of Jacob was to be secured to them in virtue of the spirituality of the nation in Christ, as the provender is secure to the ox, which is tractable in its master's hands. Isaiah i. 3. The continuance of the earthly inheritance was to follow the spiritual blessing. This is borne out by the book of Deuteronomy; for

that book, which may be called the gospel of the Pentateuch, speaks of the people in their spiritual character Israel throughout the narrative, as if they were formed by the Spirit, to understand the glad tidings of Canaan in reality. In Deuteronomy i. 8; vi. 10; ix. 5, 27; xxvi. 15; xxix. 13; xxx. 20; xxxiv. 4.; the people who are, or *ought to be* spiritual, are named as having the promise to Abraham, Isaac, and Jacob placed before their eyes, with the assurance that they shall have the enjoyment of it, as long as they answer to their name. In Deut. iv. 1, 44, 45; v. 1; vi. 3, 4; x. 12; xiv. 1; xix. 13; xxi. 8, 21, 23; xxiv. 7; xxvii. 14; xxix. 21; xxxii. 51. the necessity of obedience is enforced, the people are warned that they must be spiritual in reality, if they would enter into the land to continue there. Israel is also named in the following passages: Deut. i. 1, 3; ix. 1; xviii. 1; xx. 3; xxix. 1, 2; xxxi. 7, 11, 19, 22, 23; xxxii. 49, 52; xxxiii. 21, 29; xxxiv. 8—10; whereas Jacob, to whom the promise of the land was made nationally, is named only in xxxii. 8, 9; xxxiii. 4, 5, 10, 28, and even in these passages we see that Israel is the preeminent name, as if when Israel should be true of heart, Jacob shall prosper in the land. Upon this principle the people were warned

through Isaiah, while they were in actual possession of the temporal inheritance, that they should not retain possession, unless they were spiritually minded. Isaiah i. 7, 19, 20. See also Psalm lxxx. 8—16. Micah vi. 2, 3.

The nation claimed the land as their's, under any circumstances. Isa. i. 4. 23. Jer. ii. 31. And a fearful visitation on them temporally became necessary, v. 24, which should give occasion to the Lord, to redeem them unto himself, by a redemption differing from the Egyptian; that they might become, such as they had not been collectively, a spiritual seed in Christ, verses 25—27.

The people's provocation was against their Holy One. They observed the statutes, which ought to have been used spiritually, as a mere form and bond service. They did not discern the promise in them, Isaiah i. 4, 11, 14. And as their worship, so their social conduct: they did not observe the judgments of the Lord, verses 16—23. The disposition in them was to enjoy the earth without the promised seed. They behaved, as Moses expressly forewarned them not to behave. Deut. viii. 10—18. The brutish among them did not acknowledge the Lord, either in his temporal or spiritual goodness. Psalm xciv. 1—12. The purpose of the Lord therefore, as it appears in Isaiah i. 24, 25, was

to put away the ungodly altogether, in vindication of himself from insult to his holiness, and to cleanse the rest.

Jacob had only a national acquaintance with the Lord. When he refused to be obedient to the statutes and judgments binding upon him as a nation, the Lord's face was hidden from him, and he not only did not use the law, he did not see the meaning of anything connected with the Lord's doings. Not so with Israel, who were spiritually-minded. Their disposition was to obey, and their privilege, to see. Refer to John vii. 17. Thus, when Jacob could not understand, Israel was able to see Isaiah and his children to be signs and wonders, he was able to look for the Lord, Isaiah viii. 17, 18; and under difficult appearances, he was encouraged with the promise of discernment, Jer. ii. 31, and of mercy in the midst of wrath, Zeph. ii. 3.

As a nation, Jacob was the creation of the Lord: and Israel, as a spiritual people, is fashioned and shaped by him, Isaiah xliii. 1. And in both regards apostacy appeared, through the heads and princes, Micah iii. 1, 8, 9. Therefore was Jacob taken away as a nation like spoil, first, in the removal of the ten tribes, and afterwards of the two, 2 Kings xvii. 18—20. Also Israel, as a people, who ought to be spiritual, was given into

the hands of robbers, yet not to be treated at the will of the robbers, Isa. xlii. 24. xlvii. 6—15. Zech. i. 15. Then the former does not call at all, because, having lost his nationality, he has no power left, he is in prostration and lifelessness. And the latter is weary of calling, being in an abject state of religious declension. Isaiah xliii. 22.

In Isa. xlviii. 12. xlv. 8, 19, 25. both are exhorted to listen and seek ; and even Jacob, who has not called beforetime, shall be comprehended with Israel in everlasting salvation. The tribes of Jacob, the component parts of the nation, shall be raised from degradation to honour, and the scattered fragments of Israel shall be restored to spiritual unity in Christ. Ps. cxxii. Isaiah xlix. 6.

We notice, that when both are punished, Amos viii. 2, 7, the punishment comes on Jacob in his temporal character, verses 7, 8, and on Israel in his spiritual character, verses 3, 5, 11 ; upon the one in his removal from the land under a curse, Isa. xliii. 28, but not for destruction, Amos ix. 8 ; upon the other, in reproaches heaped upon him, Isa. xliii. 28, and in a terrible sifting, during which none of the true grain shall perish, Amos ix. 9 ; while it is clearly foretold, that the idolaters of the nation shall be utterly driven away, Amos viii. 11—14.

Samaria was the transgression which drew the punishment upon Jacob. Through that medium the infection of idolatry was communicated by way of Lachish, which bordered upon the territory of the ten tribes, even to Jerusalem ;—Micah i. 5, 9, 13. Whereas it will be through the Spiritual seed, which Jacob in Samaria laboured to mar, that Jacob's waste places shall be restored, Amos ix. 14.

Both have their remnants. Isa. x. 20—22 ; Ezek. xxxix. 25. The remnant of Jacob are those, who are left of the nation in its temporal unconverted character, who wherever they are, whether in the land or out of it, may be made like dew from the Lord among the nations, at any moment that they are converted to Christ, or, if evil treated, be used as a lion to carry vengeance among them, Micah v. 7, 8. The remnant of Israel are such as have escaped from all troubles, whom the Lord will make a truly spiritual seed, sanctified and holy in Christ. Isa. iv. 2, 3 ; Ezek. vi. 8, 9. ix. 8 ; Zeph. iii. 13.

Both make their peculiar complaint in Isa. xl. 27. The face of the former, having forfeited the covenanted land by his national sins, waxes pale in extremity. And when, on the verge of despair by reason of fear, he sees some of his number converted to be spiritual-children of God, his hope

revives in Him, who redeemed Abraham. And he recognizes His Own Holy One, Christ, Immanuel, who belongs to the spiritual people Israel. Isa. xxix. 22—24. Prior to this, not seeing any method of restoration, he complained that his temporal expectations were gone. Some also in Israel erred in spirit and murmured, complaining that judgment upon the enemies of the people was so long delayed, Isa. xlix. 14. 25. xxix. 24. compare Rev. vi. 10, until re-assured by the promises of God's word, Isa. xl. 28—31. Micah ii. 12. iv. 1, 2.

They are encouraged in both characters, Jer. xli. 27. 28. Jacob is addressed as a worm, thinking himself to be crushed as a nation ; and he is told that he is to be preserved for ever, though every other nation perish. Israel is comforted, although few in number, and addressed as the men of Israel, who in the spirituality of thought take a more intelligent and uplifted view of God's dealings. Isa. xli. 14.

At the present day some of the people probably are not giving a thought to the national restoration, and some perhaps satisfying themselves with the hope of national independence in the land. Others probably are entertaining more spiritual thoughts, while they are devoid of the one great sentiment, which ought to rule in Israel, the

sentiment of the suffering Messiah. Rom. xi. 25. But notwithstanding their debasement, the descendants of Jacob shall be planted in their own land, and Israel shall blossom in itself, and produce fruit in all the world in fructifying missionary operations. In that day ungodliness will be turned from the whole nation by Christ himself, Rom. xi. 26, and Israel will be Israel indeed, Isa. lix. 20—21. xlix. 5. The nation will be redeemed as Jacob, and then the Lord will be glorified in them as Israel. Isa. xlv. 23. Heb. viii. 10—12. They are to brought out from all countries to inherit the promised land, Ezek. xx. 5—44. And as the people were chosen to be spiritually blessed, they are to dwell in the land, Ezek. xxxvii. 11—25, as they once did Ps. cxxxv. 12. And then the land shall be called the land of Israel; for the nation, when spiritually restored, will enjoy the fruit of the earthly restoration, and occupy it permanently, Ezek. xxviii. 24, 25, 26. xxxvi. 21—28.

Peradventure when the last movements in Jacob and Israel shall come to pass:

There will be serious musings among earnest Israelites in Jacob, after the manner named in Malachi iii. 16, upon such passages as Ezekiel xxxvi. xxxvii. Out of these are being gathered from time to time the election of grace, who own Jesus to be the Messiah.

There may arise more vivid patriotic aspirations after national restoration by the mighty God of Jacob in the manner of Psalm lx. They may return under a Prince exalted from among themselves, with a pedigree from David, Zech. xii. 8—12.* Hosea i. 11. Ezekiel xxxvii. 22; perhaps the prince, whose privileges and duties are written in Ezekiel xlv. 3; xlv. 7, 17; xlv. 12, 18; xlviii. 21, 22.

When they arrive in the land, there may be a national penitential humiliation after the manner of Ezra ix. 5—15; x. 1. Isaiah lxiii. 15—19.

With confession of the Lord as their national Redeemer, Ezekiel xx. 40—44, they may proceed to construct the Temple, with scrupulous observance of all the directions in the latter chapters of Ezekiel, in revenge for their former disobedience, 2 Cor. vii. 11, in worship. When they have completed this, by the assistance of other nations, Isaiah lx. 10; 1 Kings v., they may behold the work inaugurated by a return of the Shechinah, Ezekiel xliii. 2—5; xlv. 2, as in 1 Kings viii. 11, and so be encouraged to resume the ordinance of sacrifice in a penitential spirit under prophetic sanction. Ezekiel xlv.—xlv.

The great question obviously occurs: Will the Lord return to the nation in any such symbol,

* See Newcome, note v. 12.

previous to their confession of the true Messiah, whom their fathers rejected? Perhaps the consummation of God's dealings with them may be some preparatory vision of Christ's glory, in the fashion of the vision of Chebar, Ezekiel i., which will be apprehended by them to be the return of the Shechinah, and which will hasten their transition from a state of hardness, to the contemplation of Christ's personal glory. If they should be restored to their land, previous to the acknowledgment of Jesus, the difficulty of a vision of glory occurring previous to such acknowledgment is not insuperable. We can hardly conceive that they will resume their sacrifices, unless some Shechinah inaugurate the Temple. And how shall we account for such resumption at all, seeing that all are finished in Christ for ever, Heb. x. 1—14, except on the principle that the Lord has determined to be justified in the sayings of his parenthetical covenant, Is. i. Rom. iii. 4. Gal. iii. 15—23, and honored in the old way of sacrifice upon the occasion of their national reincorporation and reconciliation to him, Ezekiel xlv. 17, prior to the coming of Christ in glory? It may be a part of the involutions of the wonderful scheme of redemption. to foreshew by Ezekiel, what the NATION shall do in their last progress towards

becoming the Israel of the Lord for ever. To Jacob growing to be Israel, the prophecies of the Old Testament may be the only guide for a season. We are distinguishing between the children of Jacob and the children of Israel. They may afterwards see the Messiah coming in the clouds of heaven to take the throne, which they assigned to a descendant of David, in ignorance of the true heir. Zech. xii. 10—14. Rev. i. 7. They may be cleansed under the outpouring of the Holy Spirit on the whole nation, which cannot be until after the confession of Jesus. Joel ii. 28—32. Ezekiel xxxvi. 25—33; xxxvii. 26, 27; xxxix. 29. 1 Cor. xii. 3.

The manner of their ecclesiastical economy after the outpouring of the Holy Spirit, Ezekiel xxxvi. 27—38; xliv. 9, will be revealed subsequently to their confession of Jesus, as the details of the house are made to appear contingently upon their humiliation. xliii. 10, 11. The true David seems to have displaced the imaginary one in Ezekiel xxxvii. 24—27. Then may follow journeyings from the ends of the earth, like that of Sheba's Queen, to be filled with admiration of the kingdom of Israel. 1 Kings x. Zech. xiv. 16.

Probably in the sudden coming of the Messiah to that temple, will be fulfilled the prophecy in

Malachi iii. 1, 2 ; iv. 1—3 ; and in the subsequent outpouring of the Holy Spirit, the prophecy in Joel ii. 21, 27. Joel's prophecy of the outpouring of the Spirit in the latter days supposes several preceding circumstances, which obtained only in part at the first coming of Christ : the whole nation in the land, predisposed to acknowledge God ; the land delivered of all visitations ; the people sensible of the Lord as being in the midst of them again, even in the midst of Israel. We look for a plenary outpouring in the end of God's dealings with Israel.

We may observe, according to the principle of interpretation here argued for, that although the appellation—Israel—is not expressly used in Psalms xx. 1, 2 ; xxiv. 6 ; xlv. 7, 11 ; lxxxiv. 8, 9 ; the men of Israel's mind, that is, the spiritually-minded, are described seeking the temporal protection of the God of Jacob ; and that the answer comes to them in their trouble from the sanctuary, from the Lord of invisible hosts dwelling between the Cherubim, whose residence is on Zion, in the land of Jacob. Zion's gates are above all the dwellings of Jacob, because the presence of the Lord is there. This was the place for the habitation of God in the land, so diligently sought by David. Psalm cxxxii. 2—5. It shall be built again as a dwelling in Jacob,

and to the delight of spiritual Israel. Psalm cii. 13—28. There also will be the birthplace of many souls to the Lord. Psalm lxxxvii. 2—5. The coincidence of all protection, whether temporal or spiritual, will be there. There the spiritual shall hasten to obtain all that they require ; for Jerusalem must be sought out, and become a praise in the earth. Isaiah lxii. 7—12.

II. The next step is to make a few observations on passages, in which Jacob describes the twelve tribes ; and Israel, the ten headed by Ephraim.

When Jacob is to be punished, the visitation of wrath is to come upon the ten tribes first. Amos iii. 13, 14. He is represented as cast down, Amos vii. 2—5 ; when at length the storm bursts upon the palaces of Samaria, iii. 9—12 ; iv. 1 ; vi. 8,—the chief residence of the ten tribes. His national excellency,* i.e. the possession upon which his temporal pride arose, was Samaria. Amos vi. 8 ; even as Judah's was Jerusalem ; and Jerusalem's "*great* excellency" or pride, the Lord's sanctuary. Jer. xiii. 9. Ezekiel xxiv. 21. The whole family, even spiritually regarded, Amos iii. 1, seem to have thought that Samaria was a mighty fortress between them and

* The Hebrew word is used both in a good and bad sense. The excellent is perverted to be vile, in the hands of a depraved people.

calamity; and especially the two tribes, that they might be at ease in Zion. The prophet, therefore, tells them to take warning by the affliction of Joseph. Amos v. 6; vi. 1, 6.

The ten tribes are called the seed of Israel, 2 Kings xvii. 20—23; children of Israel, Amos iv. 5; and house of Israel, v. 25; vi. 14: as being the chief part of the children, or chief part of the whole family, which the Lord brought out of Egypt. Amos iii. 1. Their fall is predicted first, under the title—‘Virgin of Israel.’ v. 2. And yet they shall have a remnant, which shall represent Joseph in consideration of the birthright of the nation. Amos v. 15.

Amaziah, apparently considering Isaac and Israel, (i. e. the ten tribes) identical, compare Amos vii. 9, 16, warned the prophet to go to Judah, v. 12, 13, in a tone, which shews that he thought that Isaac and his representative Israel were above rebuke; but Judah, deserving of any condemning word. He considered Bethel the king’s Sanctuary and the temple of the kingdom, and he treated a prophecy against Israel as a denouncement of the house of Isaac. In directing the prophet to Judah, he thought that Judah might be censured or condemned, as an insignificant portion of the people, without injury to Isaac or his successor Israel. Isaac is substi-

tuted for Jacob, in description of the nation, Amos vii. 9, probably, with a view to distinguish the whole (Isaac) from a part (the ten tribes of Israel) more clearly, since both Isaac and Israel there describe the nation, in its temporal, and fallen spiritual character. 'The high places of Isaac were in Israel and Judah too. The Sanctuaries of Israel were in Dan and Bethel. And we may conjecture, upon comparing Amos vii. 13, with viii. 14, that Bethel was so identified with the statutes of Omri, as to bear in itself, or in its calf, the name of 'the Sin of Samaria.' It appears that an idolatrous way prevailed at Beersheba also, which was in Judah, so that from Dan even to Beersheba the whole family, (Amos iii. 1.) had apostatized. For this reason the vision changes to Jerusalem in Judah, Amos ix. 1, and the threatening is intended to comprehend the whole house of Jacob as a nation, 1—8; 2 Kings xvii. 19.

In Isa. ix. 8, 9, we see that when the word was sent to Jacob the nation, it fell upon Israel, i. e. the ten tribes, as the portion of Jacob in which Ephraim was the nation's representative. And accordingly Ephraim is immediately named as the head of Israel. In Isaiah xvii. 3, 4, also, it appears that when the glory of the children of Israel in Ephraim, that is when the

glory of the ten tribes is gone, the glory of Jacob, that is of the nation, is "made thin."

In Nahum ii. 2, whether we adopt, according to the authorized translation, the notion of chastisement, and understand the passage in the way of warning to Judah, i. 15; ii. 1, or, follow Newcome and others in the notion of a promise, that the Lord will redeem the whole nation from the mightiest oppressors; it appears that the excellency of the nation, Jacob, is identified * with the excellency of the ten tribes, Israel, in Samaria, which had fallen. And as God is King over all the earth, he will bring back in his own time the excellency of Jacob as a nation. Psalm xlvii. 2—4.

JACOB AND JUDAH CONJOINED.

AFTER the removal of the ten tribes, when the nation Jacob is to be addressed, the word is published in Judah, which has the blessing in it, and still remains. Jer. v. 20. And out of Jacob is to be brought the seed, which will spring up

* The force of the Hebrew particle, translated "as" in this verse, suggests the following paraphrase:—"The Lord hath turned away (or restored) the excellency of Jacob, as now shewn in his doings to the excellency of Israel."—Lee's Lexicon on the power of this particle for identifying in comparisons.

in Judah as the heir of the nation's land. Isaiah lxxv. 9. The Mighty One of Jacob arises in Judah. And when the word is spoken concerning Judah and Jerusalem in Isaiah ii., God is called the God of Jacob, because his purpose is to place the whole nation in the land of Canaan. The light will then burn in Zion, and the whole nation Jacob is invited to walk in that light: and other nations will then go up to Jerusalem in Judah, seeking the knowledge of God. verses 1—5. The prelude of the fulfilment of this prophecy was, when Christ came in the flesh. The full developement will be hereafter.

The part of the nation Jacob who were of the tribe of Judah, and who went up to Jerusalem to refresh themselves with the fountains of God's word in Judah, and therefore claimed to be Israel in spiritual character, were insincere and hypocritical. They called themselves Israel, and spake like Israel, but were not so in reality. Isaiah xlviii. 1. The warning given in the leanness of Jacob had no effect upon them. Isaiah xvii. 4.

ISRAEL AND JUDAH CONJOINED.

THE division of Jacob, or the twelve tribes, into these two portions had an incipency in David's time. 2 Sam. ii. 4—11; iii. 1; v. 1—5. And

it really began in relation to the spiritual promise, that is in the rejection of David, who was chosen to be the royal father of the royal Seed. The ten tribes, probably conceiving that the blessing followed the birthright, stood upon their right to the name of Israel, and would not admit the king set up by Judah, little thinking that in rejecting David they were rejecting the blessing. Before their submission to him, they were unworthy of the name they bore. But when they submitted, they drew within their comprehensive numbers the tribes, which otherwise would have been in exclusive possession of the blessing, and made Judah's king their king.

If the earthly portion had a preponderance in the estimation of the ten tribes, the origin of such a bias may have been, that they were too ready to run away with an impression in their own favour conveyed by Jacob's language in revealing the temporal destiny of Joseph. Gen. xlix. 22—26. And they may have been confirmed under that impression by the lengthened blessing pronounced upon Joseph by Moses in Deut. xxxiii. 13—17. Consequently they were the less predisposed to discern, that the blessing of the Sceptre of righteousness was to be held forth in Judah. Gen. xlix. 10. Deut. xxxiii. 7. 2 Sam. xxiii. 3. Ps. xlv. 6, 7. Hosea xi. 12.

When the promise is made to Joseph, Gen. xlix. 22—26, the words occur verse 24, “from thence is the shepherd, the stone of Israel.” Now as the shepherd did not come from Joseph lineally, we must seek a solution: we may call to mind the encampment of Benjamin, (who was associated with Judah in holding Jerusalem and Bethlehem the birth-place of Jesus,) between Ephraim and Manasseh. Numbers ii. Psalm lxxx. 2; and imagine that there was a mystical reason in placing Joseph’s own brother between the heirs of the birthright. But we prefer to think that the Holy Spirit prophecying of the fulness of Joseph in the land of Canaan, comprehends in the involution of one promise within another, Judah within the inheritance of the birthright, as ready to produce in the land the Great Saviour, of whom Joseph had been an illustrious type. Gen. xlv. 7, 8. In Psalm lxxx. 1., the shepherd of Israel leads the heirs of the birthright.

In Psalm cxiv. 2., Israel is called generally the dominion in reference to the full extent of Christ’s kingdom inclusive of Judah; and Judah, specially the sanctuary, in reference to the presence of the Lord localized within the dominion.

In Jeremiah xxxi. 31—36, Israel and Judah are both named, as included in the new covenant, and immediately afterwards Israel only, verses

33, 36, as including both, because the division of Israel into two kingdoms is ultimately to cease. See also Jer. xxxii. 30, where the children of Israel and the children of Judah first named are both included in the description of the children of Israel, last named. See also Jer. l. 19, 20. Hosea i. 10, 11. Compare Hosea i. 1, and xi. 1. The term children of Israel is used in the comprehensive sense, Hosea iii. 1, 4, 5; iv. 1. Compare Amos iii. i. with i. 1; ii. 4, 6.

When the two kingdoms are regarded in antagonism, in independence of each other as kingdoms of the earth, Ephraim and Judah are their appellation. But as they are to be united under one blessed Head in the foreknowledge of God, Jer. li. 5, they are called Israel and Judah.

On the principle that Israel comprehended the blessing within his bosom, he is named in the vision, which was concerning Judah and Jerusalem in Isaiah i. 1—3, and reproached, because even the chosen part of the people, in the chosen place, were rebellious. Compare v. 7. At that time the whole people were corrupt, save a very small remnant. Isaiah i. 6, 9, 21. Ezekiel viii. 6, 17.; and it deserves to be noticed that the remnant of Judah, which was left to represent the nation, do not appear to have been repre-

sentatives of Israel in their spiritual character. Jer. xlii. 15, 19—22.

Upon Micah v. 1—3, it may be observed, that the royalty or magistracy of Israel at large was smitten in both kingdoms, and the prophecy of the smiting had a plenary fulfilment in Christ. But Bethlehem, a little town in the kingdom remaining, was to bring forth a ruler for Israel, when the royalty seemed to be altogether smitten. And hereafter the Church which now travails shall bring forth the glorified Messiah, and then those which have been long left in unbelief shall unite themselves to the true children of Israel in spirit.

While divided Israel, in the defined boundaries of earthly arrangements, assumed in their geographical juxta-position a hostile attitude—one portion to the other, there was an involution of God's dealings carried on with the whole people spiritually. Israel's punishment was intended for the warning of Judah. Jer. iii. ; iv. 1—6. Hosea iv. 15 ; v. 5 ; vi. 10, 11. And the reserve of the blessing in Judah was for Israel's benefit. Psalm lxxvi. 1, 2. Herein is a mystery. Had Judah been called Israel, because the blessing was reserved within it, and had the ten tribes received only the appellation, Ephraim, in con-

sideration of their birthright portion, the ten tribes would have appeared to be excluded from the blessing, there would have been apparently an endless separation of the birthright and blessing. During the unhappy division, the ten tribes are named and regarded as having a lien upon the blessing in Judah.

This interpretation throws light upon a division which obtains in the Church of Christ at the present day, and suggests an explanation: Some hold to the visible Church in its development on the earth, and call it the Church of Christ; believing that the blessing exists within the extensive framework of the visible corporation, at the same time fully appreciating the difference between heavenly-minded believers and earthly formalists, Others study to make the spiritual church actually distinct from the visible, as if the vitally godly ought to be kept separate from general professors in the demonstrations of worship. The former are Israel in relation to Judah. The latter, Judah in relation to Israel. The Lord will bring spiritual unity out of both these ideas, which man without him makes conflicting, and shew the glory of the unity on the earth, as he will make the children of Israel all one.

Israel is blamed in Hosea viii. 14, for building temples of his own devising, in opposition to the

44 ISRAEL AND EPHRAIM CONJOINED.

Temple of the Lord, who designed to make them his people ; Judah, for multiplying fenced cities, when his trust ought to have been in the presence of the Lord in the temple, which was built in obedience to God's word. So in the present day some erect the visible against the spiritual Church ; others, who have the spiritual image before them, put too much confidence in protective lines and outworks of their own policy.

ISRAEL AND EPHRAIM CONJOINED.

HOSEA in v. 3, 5, 9 ; vi. 10 ; vii. 8, 10 ; ix. 1, 3 ; x. 6 ; xi, 8, represents the ten tribes of Israel to be headed by Ephraim. In xiii. 1, 3, he shews that Ephraim was first humbled before he was exalted to the headship ; and that when his heart rose in rebellion, he was brought low, dragging the tribes down with him.

EPHRAIM AND JUDAH CONJOINED.

EPHRAIM has the birthright, through his father Joseph, taken from Reuben ; and consequently he is the strength of God on the earth. Gen. xlix. 3. Judah is the law-giver having *him* among them, from whom comes the law spoken of in Isaiah ii. 3. See Psalm lx. 7.

Their antagonism appears in Isaiah vii. 1, 2.

Both are threatened, Hosea v. 12—14, and reproached, Hosea vi. 4. Both are expelled from the land, Jeremiah vii. 2, 15, 34. Both shall be restored, Zech. x. 6, 7.

When the antagonism of the birthright in Ephraim and the blessing in Judah shall cease, there will be one name, Jacob, for the nation restored to the land; and one name, Israel, for the blessed in Christ. Then will be fulfilled the prophecy in Isaiah xi. 12, 13. Ephraim the head of one division will not have occasion to envy the blessing of Judah. See Jer. xxxi. 18—20. And Judah the head of another division will no longer see reason to be vexing Ephraim by a taunt founded upon God's election, 'Aha! the blessing is mine.' Psalm lxxviii. 67, 68. Both will be united in penitence, and be under one Head in the end. Hosea v. 14, 15; vi. 1—3; i. 11. All the tribes will be united in the service of the one city, where the Lord is. Ezekiel xlviii. 19, 35. The two rods of princely authority, Ezekiel xxxvii. 16—28, shall be united in one single rod of Israel, viz., the rod of Joseph, whose representative was Ephraim, the head of the ten tribes, and the rod of Judah, who was joined by many companions from the kingdom of Israel, 2 Chron. xi. 13—17, as the first fruits

46 JACOB, ISRAEL, AND EPHRAIM CONJOINED.

of union in seeking the blessing. We notice that Joseph's name is put for Ephraim in Rev. vii. 8.

JACOB, ISRAEL, AND EPHRAIM CONJOINED.

IN Jeremiah xxxi. 1—4; the whole of Israel is personified as a virgin bride, and in verse 5, comforted with the promise of restoration to the enjoyment of the national birthright in Samaria. Upon reference being made to the birthright, Ephraim is immediately named as the heir and possessor of it, and his changed character appears in his willingness to go up from Samaria to the rightful place of worship, Zion, verse 6. While he enjoys the vines of the birthright portion, he also desires to offer worship on the scene of blessing. There is no more schism, no more feud. The nation Jacob is restored bodily, and the spiritual seed, Israel, is collected from every corner, verse 7—14. The Lord declares himself the father of Israel the spiritual seed, and at the same time he calls Ephraim, who in the restored condition of the nation, is willing to seek the blessing in Zion, his firstborn among that seed, verse 9, 20. So is established the reality of the lien of the ten tribes on the blessing in the name Israel, which they love. The whole nation being

restored nationally and spiritually, Ephraim is accepted at Zion, as the dear firstborn in the land of the whole of Israel.

JACOB, ISRAEL, AND JUDAH CONJOINED.

IN Jeremiah xxx., the two portions of the people are spoken of, as involved in a great national trouble from which they shall be saved, and as being in great fear spiritually, from which they shall be delivered collectively, v. 4—10.

Jeremiah pictures the nation Jacob, as overwhelmed by enemies, who have swallowed up his habitations, the horn of his strength having been cut off in the removal of Israel the ten tribes into captivity, and the strongest bulwark, Zion, with all other strongholds of Judah being thrown down. Lam. i. 17 ; ii. 2, 3, 5.

The people, who ought to have been spiritual, are reminded by Malachi, of the benefit they have enjoyed from the national choice of Jacob i. 1, 2. And they are reproached, because even Judah acts profanely in Israel, even in Jerusalem, which was designed for the seat of holiness. ii. 11. As sons of Jacob, they are not hopelessly denationalized and destroyed, because a promise has been made to them. iii. 6. A few faithful ones like the dew upon Gideon's fleece, Micah v. 7.

are still preserved to communicate with one another about the Lord's doings, iii. 16, 17. For the sake of these, the land will be restored. iii. 11. 12. And to such as these, Christ will shew himself, iv. 2, and their spiritual blessing will be a blessing among the nations.

JACOB, ISRAEL, EPHRAIM, AND JUDAH
CONJOINED.

IN Hosea xii. xiii. xiv., we observe that both Ephraim and Judah fell under the judicial notice of God. xii. 1, 2 ; Ephraim, with the ten tribes of Israel of which he is the head, xi. 12, and Judah, who is not yet so far gone as Ephraim. And upon both together is threatened a national punishment, that is, upon Jacob. Then verse 3—6. Jacob, reminded of his father's power with God, is exhorted to turn, that he may be like his father in the spirit of prayer, and not continue to resemble him, only in the worldly artfulness of his character, v. 7. Gen. xxvii. 35, without pursuing the nobler hope of Israel. In reply to this, Ephraim as the head of the nation denies that there is sin in him, verse 8. The Lord answers by pointing to their altars, verse 11 ; and reminds him, how his father was obliged to fly, as if Jacob might be forced to the same expatriation

again; and how when expatriated he was made to serve for a wife, in his character of Israel, with reference to the promised seed, Gen. xxviii. 1—4. as if he might be again subjected to bondage under the displeasure of God. verse 12. The Lord continues, by reminding him of his redemption from Egypt and his preservation, verse 13, to suggest that in like manner, in his national representative, Ephraim, he shall be brought again to dwell in tabernacles, verse 9, although heavily punished for a time, verse 14. The national representative was once a trembling creature, and then he was exalted, preserved, and made fruitful, xiii. 1; 5, 15. and now Israel the ten tribes is warned of the folly of self-destruction, in the sin of Ephraim, v. 9. 12. He has lost his king, verse 11. His metropolis is desolate, verse 16. He must be brought to own the Lord as his Saviour and King, verse 4, 10. Then he is invited to return, xiv. 1—3. His repentance is developed by prophetic anticipation. He has repented unto salvation. He is restored to his land, and he enjoys it in the true character of Israel. verse 4—9. Judah's punishment, though not named, is involved in the national punishment of Jacob.

In Hosea x. 11, Ephraim the representative of the ten tribes Israel, is represented subdued as a heifer to bear a rider, so that she and Judah may

plow in company. Both united form Jacob breaking the clods of the long uncultivated land. And when the national cultivation begins, Ephraim with his brother Judah is exhorted, verse 12. to cultivate it in righteousness, in the spirit of the true Israel.

Obadiah represents the final triumph of Jacob, as a nation, over Esau, in which the house of Joseph, the ten tribes, shall be like a principal flame of the fire, v. 18. The two captivities of Jacob will be restored to the land, viz. : the host of the ten tribes, to their portion, and the smaller number of the captivity of Jerusalem, i.e. Judah, to theirs, v. 20. Esau shall be judged for his enmity against Jacob the nation, and for his joy over the destruction of the Metropolis in Judah, by Saviours on Mount Zion. Then shall the Lord reign. v. 10, 12, 21.

It may be remarked that Benjamin was associated with Ephraim in the marching order of the camp, Numbers ii. 18—24. And for this reason he is named, Psalm lxxx. 2. in conjunction with the possessor of the birthright, as one before whom the Lord would display his strength. Perhaps he is named in Obadiah 19, as the link between Judah and Ephraim in the restoration. He was own brother of Joseph. He was marshalled with Ephraim and Manasseh. He was in the kingdom

of Judah. He held Jerusalem in his borders. And was placed between Joseph and Judah geographically.

Ezekiel's mission, chap. xxxvii. 16, propounds that Judah, having the blessing, with all the children of Israel gathered to be with him, and Joseph, having the birthright in Ephraim, with all of Israel gathered to him, shall both be united together, as children of Israel, in the enjoyment of the same blessings in the land, which was promised to Jacob, and there they shall become Israel indeed, v. 16—25. Having been remembered among the heathen in virtue of the spiritual promise, and brought back to the land in virtue of the temporal promise, they will have a covenant of peace sealed to them in the land, and to the Israel of God evermore, v. 26—28.

JUDAH.

JUDAH has been, and is, the prime portion of Christ's dominion or kingdom Israel, Ps. cxiv. 2. Rev. v. 5.

Although he has the blessing, he is punished, Isa. iii. 1. Jer. xiii. 9, 19. xiv. 2. 19. xvii. 1. 2, because he set up the high places, Jer. ii. 28. xxxii. 35. Micah i. 5; and walked in the statutes of the ten tribes, 2 Kings xvii. 19. At the

same time he is taught that no confederacy of the envious and wicked, nor any weapon, can prosper against him without the Lord's permission. Isaiah vii. 6; liv. 17.

In Isaiah xxvi. 1; Joel iii.; Zech. ii. 10—13; xii. 7—14; xiv. 20, 21, we see that Judah with Jerusalem in his border shall be prominently blessed at the restoration; probably because the presence of the Lord of Glory will be among them. Ezekiel xlviii. 8, 19, 35. He will take the lead in Israel in the transactions of the restoration, Joel iii. 1, 2; Hosea i. 6—11; Micah iv. 8. In that day Jerusalem shall "overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls," in fulfilment of Zech. ii. 4.* Many shall dwell in tents round about. These will excite the cupidity of a great invader, who does not understand that they have the Lord for a wall of fire unto them. Zech. ii. 5. And lest the inhabitants of Jerusalem with the symbolical manifestation of God's providence in the midst of them, upon the strong mountain of Zion, should magnify themselves in the supposition that nothing will save the suburban population, who dwell in the unprotected form of tents, the Lord will save the tents first, in some great attack of the enemy, Micah iv. 11—13; Ezekiel

* Newcome on the Minor Prophets, in loco.

xxxviii. 10—12, in order that salvation may appear to be of God, and not of the bulwarks built by man. Isaiah lx. 10; Zech. xii. 7; Isaiah xxvi. 1. Perhaps the attack of the enemy will be during the reign of the Prince descended from David. Zech. xii. 9. And at that crisis, Jesus will appear in his glory. Luke xxii. 27. Then shall all Israel be saved. Rom. xi. 26. Then shall there be rivers of blessing and trees of life. Ezekiel xlvii. 1—12; Rev. xxii. 1—3.

“Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

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